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Whole No. 237.

## Let me Go.

"Let me go, for this day breaketh."  
Let me go deep darkness has withdrawn;  
From the skies the stars are taking  
Their departure one by one;  
And the pale-faced moon whose duty  
'Tis to guard the sleeping flowers,  
In her dim and shadowy beauty,  
Passes to her azure lovers.  
Let me go.  
Let me go—the sun's appearing  
Users in a glorious day;  
Earth's smile of heaven is wearing,  
Golden sun-beams o'er her play.  
Happy joy and smiling gladness  
Sit upon creation's brow,  
Heard the voice of song of sadness,  
All is life and beauty now.  
Let me go.  
Let me go—far before me  
Rolls a deep and crystal tide,  
Friends I love, and who adore me,  
Wait me on the farther side.  
Well I know they will be chiding,  
If I linger by the way,  
Here there is no sure abiding,  
In this plain I must not stay.  
Let me go.  
Let me go—but let thy blessing  
Rest upon my future days;  
Let my heart, thy love possessing,  
Vent itself in songs of praise,  
So when death's hour is nearing,  
And I'm called to pass away,  
I may meet it, nothing fearing,  
But with calmness boldly say—  
Let me go.

## The Bible in our Public Schools.

BY REV. DR. CHERVIL.

The Bible is not a sectarian book; it is a slender to assert it as such; neither is our common English Translation a sectarian translation. The Bible is the only true Catechism, the only form in which religion can be taught without the least sectarian religious bias, and that in a way which is the only way in which it should be taught, or should enter in some way as an acknowledged divine element with our public school system. It can justly give offence to no denomination, and much might be said as to the invaluable worth of such a medium of our native tongue, in its sweetest, simplest, purest, Saxon idiom, to be familiar to the youthful mind, a book of style, as well as thought and religion, and that under age when every book habitually read, forms the habit both of thought and expression, and reflects the image of itself. The dews of elemental purity, and in our language, just as well as of heavenly thought and instruction, should thus be permitted to fall daily, gently, upon the opening blossoms of intelligence, and to be the right of those who pay for the school system, and conscientiously believe that their children ought to listen to the Word of God somewhere, in some way, in the public schools, to have that Word used, to enjoy that privilege, and those who would forbid and prevent this privilege, those who would exclude the Word of God, are the intolerant party; those who, because they themselves dislike it, would make their professed and conscientious dislike the iron and intolerant rule of all the rest. This reasoning on the premises of the Romanist, you destroy the right to spread the Word of God anywhere.

Take the Duke of Tuscany's dominions as a pertinent example. The Duke's conscience, and that of the priests who keep his conscience, forbids the Word of God in the vernacular tongue. Now, on the reasoning of those who would exclude the Scriptures from our free public schools, you are intolerant if you give a single copy of the Bible, or teach it in the possession of the highest education free of the Romanist, and the rule and reason of a perfect religious liberty, if you, in opposition to the dictates of that conscience, thrust the Word of God before the people, and when the Duke seizes you, and thrusts you into prison, it is not he that is committing a crime against God's Word and your conscience, but it is you that have violated his freedom of conscience, his impartial liberty, which, in and for the education of his people, ought to be left without any religious bias. It is not he that persecutes you, but you that persecute him; and by simply giving you the just punishment of your intolerance and bigotry in thrusting upon his subjects the Word of God. For the Duke of Tuscany's dominions are merely a moderate-sized public school, where the government is free from the intrusion of the Word of God, is going quietly on; and you disturb that quiet by your intolerant presentation of God's Word, against those conscientious scruples, which exclude the Word of God from the common school as from Italy, only on the same ground; a tyrannical pretence of regard to conscience, the pretence that you are bound, from regard to the consciences of those who oppose the Word of God, to exclude it, that is, to prevent them from exercising and enjoying their conscientious preferences; nay, if you ever have the majority, you have no right to load it over the consciences of the minority so as to prevent them from perceiving that you have no right to prevent them from burning every Bible in the land, or tearing down every Protestant chapel; because, if otherwise, then, by parity of reasoning, if they should have the majority, they would have the right to force your consciences according to theirs. To this absurdity do

## Fireshed Musings.

BY M. E. L.

THE FUTURE.  
"Trust no future, howe'er pleasant,  
Let the dead past bury its dead;  
Act, — act, — in this living moment,  
Heart within heart, and God above."  
I remember, some years ago, when about to bid adieu to kind friends whom I had sojourned for a few months, the question that most frequently rose to my lips, — and one which the heart strove in vain to solve — was — "When shall we meet again?" and many a moment I spent in imagining at what time, and under what circumstances, we should again behold each other. A feverish, restless, longing desire seemed to have taken possession of my soul to penetrate into the unknown future, a future which my ardent and hopeful spirit deemed in brightest hues, — and had some angels, commissioned from on high, then stood before me, and told me he was empowered to grant me that for which I longed, I have no doubt I should have joyfully embraced the opportunity to behold every, which God, in His wisdom and mercy, had laid out for my view.

In this state of mind, I was sitting, one morning, alone, still pondering the question — "When shall we meet again?" the past, present, and future alternately occupying my thoughts, when the cry of a paper, lying on the table, arrested my attention. I took it up, and, as I was turning it over, it might seem to banish thoughts that had become somewhat wearisome and oppressive, — but how surprised and startled was I, when the first article that I glanced at, I beheld the words, "I have no doubt I should have joyfully embraced the opportunity to behold every, which God, in His wisdom and mercy, had laid out for my view." I never given expression, and, for a moment, I almost imagined that my thoughts had been read and reflected to the writer, — but a short consideration led me to the more matter-of-fact belief, that the simple but pathetic verses entitled "When shall we meet again," which I had just read, — which had caused me so much astonishment, were merely intended, by the lady who penned them, as a reply to a similar inquiry. Be this as it may, they expressed in gentle, yet forcible language, the silly and superstitious notion, that we never given expression, and, for a moment, I almost imagined that my thoughts had been read and reflected to the writer, — but a short consideration led me to the more matter-of-fact belief, that the simple but pathetic verses entitled "When shall we meet again," which I had just read, — which had caused me so much astonishment, were merely intended, by the lady who penned them, as a reply to a similar inquiry. Be this as it may, they expressed in gentle, yet forcible language, the silly and superstitious notion, that we

## FOR THE PROVINCIAL WESLEYAN.

### A Disciple in a Blaze.

I knew that the cruel Nero wrapp'd many a Christian in a garment of pitch, and then he burnt him; but when I saw him with a disciple in a blaze. Sure enough, he was all on fire! There was little or no smoke; it was too hot for that. I looked about for some Nero who had done this, but I did not see any.

It was a very sad sight. I do not know how long the fire had been burning when I saw him; but I was afraid it had become too late, or else it had burned with great fierceness, for there never was more decisive and painful marks of fire on a human being. He had been very handsomely dressed up to the time he took fire, but now he was all in a blaze. I saw him with a disciple in a blaze. Sure enough, he was all on fire! There was little or no smoke; it was too hot for that. I looked about for some Nero who had done this, but I did not see any.

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## FOR THE PROVINCIAL WESLEYAN.

### What are you Living for?

Life is good or an evil, a benefit or an injury, a blessing or a curse, according to the will of its possessor. Man's destiny is in his own hands, and upon himself must rest the blame, if it be one of interminable wretchedness. To that man who lives only for the gratification of his passions, who seeks his happiness in the pleasures, the honours, or emoluments of this world, who is excited to action by the goadings of ambition, or the desire of fame, life is only an evil and a curse. It were better for him not to be, than after toiling and struggling for vanities, to go down to misery and endless woe.

He aims too low, who aims beneath the skies. "I have created man for my glory," saith the Eternal, "and my glory will I not give to another." Regardless of this declaration, myriads are living for their own glory — self is the God who claims their highest devotion, and upon his altar, sacrifices, never so costly, are cheerfully laid. "What are you living for?" For yourself, or for God? And, deceived by the siren's voice, are you willingly bartering heaven's glories for the applause of men, whose breath is in their nostrils? Does the glittering gold tempt you, and, in order to its acquisition, are you willing to forsake heaven and earth, and obliterate all your social affections? Do the fading honours of earth present more attractions to your soul than the imperishable glories of that city whose walls are of Jasper, and whose streets are of gold? What are you living for? For yourself, or for God? For the bubbles of time, or for the substantialities of eternity?

Aged man! what are you living for? You whose head is whitened by the storms of many winters, you — whose brow, once so smooth and fair, is now all furrowed by the hand of time; whose step, once so firm, is now so feeble; whose eye, which shone so brightly, is now dimmed by age; you, whom a thousand voices warn, are soon to pass from earth — what are you living for? Remember that the hoary head is a crown of righteousness; "only, if it be found in the way of righteousness."

And you! you active, business-like looking man, just in the prime of life — what are you living for? As you go forth, morning by morning, with firm step and self-confident air, to your Counting House, your field, or your workshop, is it to lay up treasure on earth, or do you feel yourself to be the almoner of God's bounty to the perishing poor around you? Are you reaping the rewards of labour blessed by God, and are the words of the illustrious statesman, "The Lord's poor," whom "you have always with you," perishing for want of His necessities? Are you a Christian professor, living in a land of Bibles and ordinances, yourself indebted to Christianity for the blessing of heaven, and yet retaining in your own possession "the Lord's money," which He has given you to aid in disseminating the Gospel over the whole earth? "Give account of thy stewardship." What are you living for?

Young man, endowed with intellect, energy and will — what are you living for? Is the world rising up before you in its boasted magnificence, and presenting its extravagant promises to lure you to its service, or is your heart and soul set upon heaven, and taking in the imperishable rewards of adhesion to God, and under the influence of high resolve, are you laying all your redeemed powers, a voluntary sacrifice, upon His altar, to be employed for His glory? God has claims upon you — the world claims upon you; friends — neighbours — all have claims upon you. Opportunities and privileges will soon end, the grave will soon be your home, the earth your mantle, eternity your sphere of existence! What are you living for?

35th Decr., 1853.

## FOR THE PROVINCIAL WESLEYAN.

### Little by Little.

It is a common fault to overlook the unobtrusive modes of doing good which lie in the path of every one, under the impression that there was an opportunity given to achieve by a single stroke, some stupendous work of beneficence, which would be cheerfully and resolutely embraced. We are apt to be too long-sighted in relation to the use of moral influence. In looking out afar for some magnificent work, for the performance of which we will greatly congratulate ourselves, while the path that works at our feet, we fail to see a thousand opportunities for blessing others, because they are so near and so simple. We are at great pains to send the missionary to some far-off field of desolation and want, while we are doing our own families that work at our feet, which with the details of the missionary's labour. We interest ourselves in the progress of a revival, while we neglect that personal activity and faithfulness to those around us, upon which all revivals depend. Like legislators, declaring war and granting appropriations, while they neither take the sword nor contribute to the expense, we would generalize every system of benevo-

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### Prayer for Zion's Reviving.

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A few days thereafter, the congregation laid his body in their churchyard; but the hopeful dawn of a spiritual morning was not delusive. The day broke in surprising power and glory. Not one family in all the congregation failed to share in the deep solemnity of those scenes. So far as we now remember, none failed of receiving a share of the abundant converting mercy. The matters of the soul not only absorbed the chief attention of the whole people, but engrossed the attention of multitudes most intensely. The newspapers lay piled up in the Post Office for weeks, many feeling not interest enough in the matters they treated to take them out. But men read and studied their Bibles to purpose. O, the intense agony with which the young men and women

## FOR THE PROVINCIAL WESLEYAN.

### How to promote a Revival.

TO REV. J. F. D.  
The work of the Lord never seemed so glorious as now. Never have I felt it more blessed to have the energies of body and mind enlisted in its promotion. We live under the dispensation of the Spirit. God intends that dispensation and wonders shall show forth themselves across the manifestations of the servant and handmaidens. Upon these He designs to pour out His Spirit, and through them He intends to work more mightily than the world has ever witnessed.

But judgment must begin at the house of God. The Lord works with prepared hearts, and He has commanded His Sanctuary in your charge. The deep interest you feel that upon God's servants, and handmaidens committed to your care the Spirit may be poured out, is only to do — Preparatory to the reception of the full baptism of the Holy Ghost in the case of Christ's early disciples, they gave themselves to prayer. With one accord they continued in prayer. Had they not obeyed the admonitions "They are in the midst of God, and with power from on high," they had not been thus endowed.

It is good for Christ's disciples of the present time to set apart a season for special waiting, for the attainment of special objects. Do not rest in what you have already achieved. After a Church has in the order of God, waited to be thus endowed with power, then it is incumbent on the members of that body to go forth as individuals, acting on the principle of faith. — "He that asketh receiveth." If his faith is in the order of God, and if his work is dead being in the case of your people, you will soon witness one of the most wonderful revivals ever known in L. The Lord grant that you may witness it speedily. Why may it be at once, since there is One ever present in the midst of you — the Word of God, you even now, who baptizeth with the Holy Ghost and with fire.

But do not forget to urge upon your people a due consideration of the fact that faith without works is dead. And would not this be a good text to preach from on some of those occasions when you are at a loss for a subject. I have known many both among the young and old who were far more willing to spend time in prayerful waiting, and in efforts to exercise faith, than in acting on the principle that the Lord bears them when they pray. I see He has commanded His Spirit with a heart filled with the Spirit uttered words of entreaty and warning in the ear of that friend, and it is therefore his faith avails nothing, being dead.

New York, January 10th, 1854.

## FOR THE PROVINCIAL WESLEYAN.

### The Infidel Outwitted.

A few months since, a well known minister of the Presbyterian Church delivered a series of discourses against infidelity, in a town in Louisiana, on the Red river, many of the citizens of which were known to be skeptical. A few days after, he took passage on a steamer ascending the Mississippi river, and found on board several of the citizens of that town, among whom was a disciple of Tom Paine, noted as the ringleader of a band of infidels. So soon as the vessel was under way, he commenced his horrid blasphemies, and when he perceived him reading at one of the tables, he proposed to his companions to go with him to the opposite side of the table, and listen to some stories that he had to tell upon religion and the book of benediction. He was accordingly seated, and he was so well witted by the presence of the rabble. At length the infidel walked up to him, and rudely slapping him on the shoulder, said, "Old fellow, what do you think of these things?" He calmly pointed out the door, and said, "Do you see that beautiful landscape spread out before you in such quiet loveliness?" "Yes," "It has a rich variety of flowers, plants and shrubs, that are calcu-

## FOR THE PROVINCIAL WESLEYAN.

### Preservation of the Eyes.

There is a tradition, at least as old as the Talmud, that the eyes were strengthened by drawing the fingers across the eyelids in a horizontal direction. Ex-President Adams was affected with an obstruction of the tear-passage, using this method to get rid of the accumulating fluid, and the ancient practice was brought into greater notice by the example of the illustrious statesman. The obsolete theory, that the anterior surface of the eye-ball became flattened as age advanced, was again revived, and it became a business to advertise instruction for keeping the eye into shape with the fingers. It cannot be expected that operations founded on a false theory can be safe in practice. It is untrue that the outer surface of the eye becomes flatter with advancing age; and therefore manipulations to restore what is not wanting, in an organ so delicate in structure that a rude push may be followed by perpetual darkness, should be avoided. The principal lens of the eye is situated behind the pupil, and kept in proper position by membranes finer than the finest gold beater's skin. Those delicate membranes are liable to be ruptured by blows, falls, or other causes, and the lens, which is naturally clear as crystal, becomes white and opaque. Opacity of the lens, or what is called cataract, may be produced without laceration of the membranes, by merely interfering with the circulation of the vessels which supply it. The writer was lately called to visit an aged female who had been suffering acutely for months, after submitting, while in health, to the manipulations of a rejuvenating itinerant. The eye lens was dislocated and pressed on the sensitive nerves at the margin of the pupil. The pain occasioned by pressure of this kind may be compared to that produced by pressing the exposed nerve of a tooth with a pin. He would not readily remove as in the latter. Other causes attributed to manipulation such as cross-eyes, double visions, etc., have come under the writer's notice. Last month, in presence of the editor, he operated for cataract in the case of the lady, who was called to examine a gentleman who had always enjoyed excellent sight, till it was lost in a moment. The patient had been at a party of friends, when a person stepped suddenly behind him, and covering both eyes with the hands, wished him to

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of that congregation and out—What shall we do to be saved? How plainly was it revealed before their eyes that their feet stood near the verge of perdition, ready to slide, O! how suddenly and fatally, unless they might perchance escape through the narrow strait—how their pride and self-righteousness, how themselves in those days of the sinner's fear and trembling!

We saw these things with our young eyes; we felt them with the susceptibility of early youth, and we often thought of the praying fathers and mothers in Israel whose God now remembered in his faithfulness and mercy. We could not but connect the blessings that followed with the prayer that went before, and we saw it written all over those revivals—“The Lord heareth the prayer of his weeping saints and will come to answer in due time.”

Years have passed away, the praying fathers and mothers of those days lie in their peaceful graves; but some of the souls then born to God, yet live to bear the burdens of Zion's prayer and toil, and to remind their brethren from the testimony of the past, that God never fails to hear and answer prayer.

—Exchange.

## Obituary Notices.

**POLICINE TRUEMAN**, daughter of Abel and Experience Gore, was born in Groton, Connecticut, in the year 1788. At the age of seven years she was with her parents to Cumberland, N. S. Her father, who was a sea-faring man, soon after the settlement of his family in Cumberland, (in following his avocation,) was lost off Brier Island, when all on board perished. Through this circumstance, Mrs. Gore with three little children, was deprived of an affectionate husband, and of that support which was at that time particularly needed; but they found the promises of God verified in their case. “I will be a father to the fatherless, and will make the widow's heart to leap for joy.”

The writer has often heard this calamity spoken of, with the most poignant feelings; and presumes, none but such as have been called to a like affliction, can rightly sympathize on such occasions.

At the age of eighteen, the subject of this memoir was united in marriage to Thomas Trueman, (son of Wm. Trueman, deceased, an early settler in Cumberland.) She became the mother of thirteen children, four of which have gone to their home beyond the skies, but not without giving evidence of their acceptance, through a crucified Redeemer. This seemed to afford her great satisfaction. She was a most affectionate mother; and nothing seemed to rejoice her more than to see her children united themselves with the Methodist Society, of which she was a member more than forty years. She early taught them to fear God, and love his sanctuary, both by precept and example. She attended the means of grace as long as she was able, and received the same support thereby. Last spring, she was taken sick with the influenza, prevailing at the time. Soon after, she was called to witness the death of her daughter, Lucy Ann, wife of Mr. Joseph Carter. These afflictions seemed to be more than she could bear; her calm tenement gave way to one disease after another, baffling the skill of her physician. During her protracted illness, she often expressed her willingness to depart, saying she was a poor creature, but Jesus was precious. I often visited her during her illness, and she would say, “Well I am here yet, but am waiting the Lord's time.” A short time before her death, she was asked by a friend attending her, if her faith was strong, she said, “O yes, my faith is on a rock.” In this happy state her spirit took its flight. Fully trusting to be forever with the Lord. She died on Saturday the 26th of Nov., in the 65th year of her age. On Tuesday following a large collection of relatives and friends followed her remains to her long home. After the burial service, a very appropriate discourse was delivered by the Rev. William Strick, from the ninth chapter and the eleventh verse, of Ecclesiastes. “Whatever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest.” WM. S. TRUEMAN.

## Acts of Munificence.

The present period, among other striking peculiarities, is marked by distinguished acts of munificence, on the part of some of the wealthy sons of earth. Literary and Religious Institutions have proved objects, for the support and perpetuity of which, contributions in money have been freely made. Our columns have from time to time chronicled these deeds of charity, or of spontaneous benevolence, as different persons may have been disposed to regard them. Many of these have been performed by persons in a dying state, when they could no longer retain their personal control over their property. They have been compelled to leave to other hands the distribution of means for the purposes indicated. Such deeds to society had better be discharged late than never; but we would greatly prefer that these obligations should be met by the living than by the dying.

Some are prone to attribute dying bequests for literary and religious purposes, rather to the inquietude of conscience than to truly enlightened Christian principle. It is not for us to decide whether this opinion be well founded or not.—Of this, however, we are confident, that posthumous gifts to charitable objects, are not of equal value, in a moral and religious point of view, with bestowments made by those in the vigour of life, and favoured with all the surroundings of health. Not in their influence, though the marketable value of the donations may be alike in either case.

Munificent gifts by the living may have a greater influence on wealthy cotemporaries, than dying bequests will have on the same class in similar circumstances.

The example of such men as THOMAS FARMER, MARK WILKES, and CHARLES ALLISON, who in the midst of life and under the pressure of other domestic or business necessities, contribute largely to the support of the cause of God, and of a properly based Education, will, as it ought in justice to do, exercise a greater beneficial influence on men of means, to induce them to contribute liberally to the same objects, than if on a dying bed, they had left the munificence for the purposes mentioned.

The cause of God, and of education based on moral and religious principles, demands, yes, we demand, of all in affluent circumstances, at the present day, the very utmost aid that can be afforded. The claims of families may be pleaded, in spirit of priority, as having a certain speciality;—but not, let it be borne in mind, in an exclusive sense. The one eye, rich men, ought to have done, but the other eye ought not to have left undone. This is a rule of stern application.

No Christian man liveth unto himself. “Look not every man on his own things, but every man also on the things of others”—is a command of God, not addressed to the dying or dead, but to the living,—rendering imperiously obligatory on the conscience the duty of sympathy, care, and support to all who need. Nor do we believe it can be neglected by the living members of the Church without the incurring of corresponding penalties.

How much better for a living man to witness the fruit of his doing in the spread of Christianity and in the moral and mental culture of the rising generation, than to give money which can no longer be retained for those objects, when death stares him in the face! Beside, in the latter case, bequests are ready to say they have been, by such bequests, defrauded of their rights, and in consequence may be turned against religion and education, and become opponents of these respective Institutions. Such a possible or probable consequence should be conscientiously guarded against, as far as wisdom, prudence and piety can possibly do.

Were every man to be his own executor, healthy in the possession of a sound mind and healthy body, much good would be done at the present, and the proposed benefit not be left to be effected possibly in the future. Our meaning we trust will be understood, and that is, in few words, that an attention to the present pressing claims of humanity should not be postponed, as a matter of preference, to the provisions of a dying hour, but should not be practically evaded in pecuniary contributions just in proportion to individual means, and, therefore, to individual responsibility.

But how many live without giving, and how many die without giving, are questions worthy of consideration.

## Ladies' Department.

**The Angel and the Child.**  
Translated from the French of Raboul, for The Provincial Wesleyan.

By ORIA.

An angel from the glory land,  
Bent softly o'er a sleeping child,  
As sunbeams on the waters glance  
By earthly shadows undefiled.  
Oh! little one! like unto us  
All bright, and fair, and pure thou art,  
Comest join our band in the best home,  
Where sin and sorrow have no part.

There shadows darken not the day,  
There pleasure reigns, and peace, and love,  
There tears are wiped from every eye,  
Fold there thy wings, thou gentle dove.

Oh! linger not, where doubt and fear  
May make life's path a weary way,  
Take not the cup that's brimmed with tears,  
Speed to the realms of changeless day.

There in the fields of endless space,  
Angel pinions wait for thee,  
The Holy One will keep us safe,  
Oh! haste to the bright land with me.

Let not earth dwellers vainly weep  
Because thy first hours were thy last,  
Let them rejoice that unto thee,  
So early were death's waters past!

That from thy brow was swept each cloud,  
The grave was hidden from thine eyes,  
And thine the joy to feel for ye,  
The death that never, never dies.

On starry wings from earth to heaven,  
Was borne a spirit to its home,  
An added cherubin is given,  
But mother-heart thou art alone.

## "Pensez a Moi."

“O! think of me,” sighed a youthful friend, as the hour came round when she must withdraw from a social circle she returned to the home of her childhood. Brief was her stay, but she went not as she came, a loved—unknown. Spirit messages from many a loving heart hovered around her trackless journey o'er the blue waters, and many a “whispered good night,” was wafted to a far-off home, as if through the created waves of the foamy deep. “O! think of me,” she said—not in the sunny scenes of festal joy—not when fortune smiles, and all is bright and beautiful, but when a darker hour draws nigh, and a clouded path is thine, then—when far away, “O! think of me.”

“O! think of me,” murmured my gentle

“O! think of me,” my dying mother whispered, as the death-angel laid his touch upon her heart, to still its beatings. The last sands of life were fast running out—sweetly, without a murmur, did she pass away. “O! mother, thy dying blessing will come to answer in due time.”

Years have passed away, the praying fathers and mothers of those days lie in their peaceful graves; but some of the souls then born to God, yet live to bear the burdens of Zion's prayer and toil, and to remind their brethren from the testimony of the past, that God never fails to hear and answer prayer.

—Exchange.

## Letter from Rev. R. A. Chesley.

REV. AND DEAR SIR,—The *Christian Messenger* has declared the year 1854 rather ominously. The Editor began with solemn reflections on the flight of time,—man's accountability, and kindred topics; but as if in illustration of the Calvinistic doctrine of the Christian's responsibility, he is to be held responsible for his inactivity to do good, when they would have had any other sense, “leader,” than that of a departed Minister of a Pedo-Baptist Church, by way of amusement; and wind up with two columns of chastisement bestowed on the writer who now intrudes on your notice.

Of course every one has his own views of accountability, and his own way of setting upon those views; and the Editors thought, doubtless, that they could only fulfil their duty by administering correction as they did;—can they then blame me for acting on my views of duty?—Certainly not. Not even if I should unfortunately copy their mode of treating one, to whom necessarily by an entire stranger to them, I, without ceremony, I should not have done so far from myself as to impute, as they do now respecting me, that my “reputation” is lost by their singular statements; or that their comments are “pippant”; I shall prove a plain, blunt writer, nevertheless.

I had the Editors thought before they wrote, they would not have fancied that any “stain” could have been fixed on the ministerial character of any “venerable man,” say such as used the expression, “I am a minister of the Gospel,” by the late Mr. Chesley. If any Minister of any persuasion used it, the fact might surely be recorded without any intention to dishonour him, especially when his name was truthful. But if Calvinism, properly so called, be true, it was not an Minister's character, to use such an expression, harsh as it may sound. The worst that could be said about it, would be, that the preaching of such sentiments was not “profitable.”

What is the doctrine to be inculcated by the preaching of kindred doctrines; or that the expression was unphilosophical as spoken of disembodied infants. But the Minister that preached such sentiments, was schooled before a College to train Ministers was thought of by either himself or his brethren; and of course, did pretend to a knowledge of philosophy. In my way of thinking, the men that used such expressive assertions of their belief, were truly honest men, being professed Calvinists.

What is the doctrine to be inculcated by the subject of the salvation or destruction of human souls? See Calvin's language in the *Wesleyan* of the 13th inst., and also what follows, taken from the writings of a reputable educated Minister.

“The dignity of this divine person, the infinite value of his obedience and sacrifice together with the justice of his Almighty Father, to whom the inestimable price was paid, render it impossible that any single soul should perish for whom such Redeemer died.” “Neither at the option nor in the power of thy corrupt flesh, to render his medium effectual or ineffectual.”

“The elect world are the great all (!) for whom He lived and died; even the whole world (!) of his predestinated people.” “As surely as they were created by His power, so surely shall they in conversion be gathered to him, by the efficacious grace of his Holy Spirit.”

“The elect, both angels and men, stoop to the sceptre of His Grace; and the Redeemer, both *habundans* and *humanus*, must submit to the rod of His power.”

The above is taken from a meditation on Gen. 9th chap., 10th verse, by Rev. A. M. Toplady, Vicar of Broad Hembury, England, bound with several other meditations, and entitled, “Gleanings from the Vintage.” The above extracts constitute true Calvinism as believed in 1783, on the point in hand. It will be seen by these extracts, as well as by the *Wesleyan* referred to above, that that Christ died only for the elect. 2. That those for whom he died are termed *redeemte*, and that true Calvinists hold to reprobation. 3. That corrupt revival can neither alter our future destiny one way nor the other. 4. That those for whom Christ died will inevitably be saved, and that those for whom he did not die, will be damned. Let us then ask how a man can be a real Calvinist without holding to the damnation of infants, unless he hold that all who die in infancy are of the number of the elect? Now I shall be pleased to know of the Editors of the *Messenger* which horn of the dilemma they choose? If modern Calvinists believe that all who die in infancy are of the elect number for whom an atonement has been made, why not say so, and give us their reasons; and if they do not believe it, but the elect world are the great all (!) for whom he died, why do they not honestly tell us their sentiments?

Touching the article quoted by the *Wesleyan*, let me observe that if it were more properly Calvinistic than it is, and if believed by ten thousand times as many great and good men; in addition to those named by the *Messenger*; I should feel no fear in saying that the system from which the doctrine of the damnation of infants took its legitimate rise, was dishonouring to God. But does that article speak Calvinistically or does it speak so as to be directly understood? If it does, what the *Messenger* make of the XXXI. Article, “of the one obligation of Christ finished upon the cross?” “The offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual.” &c. Here is a contradiction if the XVII Article which uses the terms Predestination and Election in the same sense that John Calvin attached to them. But the truth is, the 39 Articles so called, were intended as a platform of mutual compromise between the Calvinistic and Arminian parties. But, will the Editors of the *Messenger* tell us in what page and in what book they found the testimony of Cranmer, Latimer, and Ridley; of John Hus and Melancthon, in favour of the truth of Calvinism? Let those witnesses speak for themselves, Bro “*Messenger*,” for I am as jealous, and as on good grounds for their character, as you can be for the character of your predecessors. We shall look for your answer.

3. But the Editors of the *Messenger* say that “the doctrine of ‘reprobation’ formed no part of the religious instruction of their predecessors, any more than it does of any of our Ministers of the present day.”

What is the doctrine of reprobation? Simply the doctrine of the rejection of those sinners among mankind from the possibility of eternal salvation by Christ, whom He chose to pass by, when He gave the elect in a covenant to the Son before the world was made. Hear John Calvin—“Predestination we call the eternal decree of God, by which He hath determined in himself what he would have to become of every individual of mankind.” “Eternal life is fore-ordained for some; and eternal damnation for others. Every man therefore being created for one or other of these ends, we say he is predestinated to life or death. Book III. chap. 21. Allan's translation—“Election *est* conditio. Therefore whom God passeth over he rejecteth, adopting the rest to salvation. Chap. 23.

“All was firmly fixed by the *indefeasible* will, the *immovable* decree, and the *eternally* covenant of the uncreated Three. See Meditation on Gen. 49 ch. 10 verse by Toplady.

Now all those whom it pleaseth the same God, who is debtor to no man, in justice to leave in their own corruption, either *alioquin* not called; or called, but without opening the heart; and according to deliver up unto Satan—will be one day judged altogether by grace and eternal punishment. “The manifesting of this decree of reprobation is to be left to God.” “Principles of Liberty” taught in the school of Geneva. Edition 1841.

Now you see according to Calvin that “Election itself cannot stand without reprobation.” Certainly not;—they are the two legs of the Calvinistic system, as Fletcher says, and they should one be kept out of sight? On this subject, one question, categorically answered by the Editors of the *Messenger* believe that God passed over by whom he made the eternal covenant with His Son, and that Christ did not die for them? If I held as correct I would not be ashamed of it, if ever so repulsive.—(i. e.) if I believed it to be taught in the Bible.

The fact is, the doctrine of reprobation is taught from Baptist pulpits at this day in some places; and that by “accredited” Ministers of the *Messenger*'s denomination; and if he does not believe me, let him go to the region of the Peitodiadic and Shepody Rivers, and scores will testify that they have heard it taught.

4. But allow me in conclusion to say that had the Editors of the *Messenger* been a little more cool and far-seeing, they would have looked at the record of the ancient style of Calvinistic preaching, as only an argument in favour of their favourite theme;—the necessity of a theological and philosophical training of young Ministers at Acadia College;—just as a sensible Brother of their order, the preaching of a Western Orator, who when enforcing the doctrine of the unconditional perseverance of the elect, from the narrative of our Lord's visit to Jerusalem on the “coit, the foal of an ass”—cried: “My Brethren, we may all be compared to a company of asses, and the Lord is riding us up by his power into the Jerusalem above.” He just published the sample in the periodical with which he stood connected, as a striking argument for a College training; and for an increase of suitable Missionaries; shrewdly observing that the first proposition might be true, if the “coit” received its sustenance from the Gospel. Would not a similar course have been more consistent with good sense, than to suppose that I could have intended to compliment the successors of the first race of Ministers belonging to the *Messenger*'s way of thinking? For to tell the plain truth, I sometimes fear that the precious jewel honesty, outspoken honesty, is not so manifest from some modern pulpits, as in the good old times, some fifty years ago. Apologising for occupying so much space in your truly valuable paper, I beg leave to remain at the service of the *Messenger*.

R. A. CHESLEY.

Calais, and in a short time all appeared diligent engaged in the first part of the business of the evening.—After tea the Rev. Mr. Cooney delivered an excellent address on the importance of female influence. After a few amusing remarks he entered upon his subject, and in his own way set forth the influence of woman—as daughters and as sisters, and then as wives and as mothers—he showed clearly that the influence of woman upon the destinies of the world were incalculable. To them, he observed, belonged the formation of the character of every human being that came into the world, at least during the first years of their existence—this was their sacred responsibility—this their exalted honour. He inquired who are those who move the great springs of the relief of the wretched and miserable? The answer was woman. Who visits the schools, the hospital, the hotel, and the prison, and become conversant with misery in all her disgusting forms? The answer was woman. Who protect every weakness, and alleviate every suffering from the cry of the infant orphan to the feebleness and decrepitude of old age? The answer was woman.

Ladomestic life he remarked, it was woman who were we dependent for all our felicity. She it who attends to us in sickness, who soothes us in care, who consoles us in calamity. O! yes, it is woman to whom the heart turns in the hour of suffering, and never, never turns in vain.

He referred to many of the excellent women mentioned in the Bible, and gave a graphic description of each—and then to those mentioned in history—and to those whose writings have been handed down to us, and to some who are now living and exerting their influence for the good of society, the Church, and the world.

The Rev. Mr. Keeler and the Rev. Mr. Byers spoke on the same subject.

The addresses were listened to with marked attention and evident satisfaction.

Tuesday evening we had a gathering of boys and girls; a large number were present. Such had been the liberality of the ladies on the previous evening, that we had an abundance left for them.

Appropriate addresses were given to the children by the Rev. Mr. Elder, of the Scotch Church, and by Mr. Gaskin.

The proceeds of this New Year's muster amounted to £19 9s 4d.

BAZAAR AT THE LEDGE.

Our indefatigable and persevering women at the Ledge, held a Bazaar the last week in Sept., for the benefit of their Church; by which they realized the very handsome sum of £75. May the Lord bless them, and reward them abundantly, for their work of faith and labor of love.

Yours affectionately,  
INGHAM SUTCLIFFE.  
January 7th, 1854.

**WOODSTOCK CORRESPONDENCE.**  
MY DEAR BROTHER,—I know that anything which has a bearing upon the prosperity of the cause of God in the world, will be interesting to you and your numerous readers. You will be pleased to hear that the cause of the Lord is identified in a striking manner with the minds of the people in this part of the country. Methodists, for some years, appeared to keep somewhat in the background, and though we had many sincere friends we did not go ahead as we should. Lately, however, the stone appears to have been rolled away—the light begins to shine—the cause to prosper. We have now on our circuit, (Woodstock, two finished Chapels, one of which is situated at Williamston. We have three more in the course of erection—one at Richmond South—two at Northampton—and one about to be erected in the Lower part of what is now called Sydenham. And although we have to regret not having yet seen a general revival, we rejoice to know that the Word, as preached by the Wesleyan Ministers, is heard with deep attention and interest, and we trust with profit.

In the upper part of this country, at Andover, we have a new Chapel, a small Society, and many kind friends. On this circuit there are two new Chapels in course of erection: one of which having been for some time in building is now likely to be completed; and the other is to be undertaken soon, so that we hope to have a goodly number of places in which to worship God. We trust that the Lord will bless His people, own their endeavours to promote His cause, and that there may be a large increase to His Church of such as shall be saved.

Our usual services, held at Christmas and New Year's, were deeply solemn and interesting. We hope many have made vows unto God which will lead them to forsake sin and seek that blessing which “maketh rich and addeth no sorrow.”

On Monday last, the annual Examination of the Sabbath School in this place, was held.—About thirty children, with a number of the parents and other friends who partook in the blessed joy which pervaded the meeting. The Superintendent L. P. Fisher, Esq., who has given great attention to the School, heard forty of the children repeat lessons which had voluntarily prepared for the occasion. It was truly pleasing to hear so large a number rehearse their pieces so correctly. Three of the girls spoke a dialogue prepared by a lady of this place which was beautifully appropriate, referring in touching terms to the two former Superintendents of this School, and to the Ministers who had been their teachers, and although there was no previous preparation for this upon the part of the children the answers elicited were very correct and gave great satisfaction to a large audience who had assembled to witness this New Year's gathering. Indeed we could not but be impressed with the thought that while our children enjoy advantages such as are possessed by this School we have nothing to fear either from infidelity or formalism. In conclusion the children were bountifully regaled with a liberal supply of the good things of this life prepared by a number of ladies connected with, and interested in the prosperity of the School. By giving the above a place in the *P. Wesleyan* you will greatly oblige,

Your Brother in the Gospel,  
A. MCNUTT.  
Woodstock, N. B., January 7th, 1854.

**THE TEA MEETING AT ST. STEPHEN'S, N. B.**  
ON Monday evening, 2nd inst., the Public Tea Meeting as announced, came off in the hall of St. Stephen's Church. It was purely a ladies' affair, having been conducted and carried out by the ladies of St. Stephen's, in order to assist the liquidation of debt on and repairs for the METHODIST CHAPEL. As may be expected, each lady *vis* with each, in furnishing the table with the choicest articles and delicacies. And so nearly did all the good things on the respective tables approach to each other in abundance and quality that *paritatem* itself could not award the meed of superiority to any one in particular. We observed many ladies and gents, from Calais—among them two Wesleyan ministers, the Rev. Mr. Burn and the Rev. Mr. Keeler. The latter mentioned, after the major portion of the guests had been seated, and enjoyed a little social *chit-chat*: invoked the Divine blessing, very appropriately, on the repast and its object, “to fill us, with seemingly most excellent appetites—then manifested to the luxury so bountifully spread before them. After tea, Rev. Ingham Sutcliffe briefly and in our own happy way, stated the objects of the tea meeting, viz: to assist the funds required for re-modelling and beautifying the present antiquated Chapel; and after paying a handsome compliment to the ladies for their spirited and laudable undertaking, introduced the Rev. Robert Cooney, A. M., as intending to address the respectable company on THE IMPORTANCE OF FEMALE INFLUENCE.

The limits of our sheet will not even admit of a brief outline of the Rev. gentleman's address. But every eye who has ever heard the Ladies' Tea Meeting, can easily imagine the many bursts of true eloquence which were uttered by him. And how could it be otherwise! The theme, “FEMALE INFLUENCE,” the *Speaker*—a *MEN*—a scholar a genius, possessing that rich originality so characteristic of his Island Home; for Mr. Cooney is an Irishman—the Theme then—thus committed to the care of such as the Rev'd orator, how could it be less than rich, varied, impressive, sublime, amusing, satisfactory, edifying and convincing. Such it was, and more—and the intelligent assemblage present

can bear testimony that our feeble description of it, cannot be justly termed a fulsome eulogium. The two Rev. gents from Calais addressed the company in a neat and suitable manner—one of them pronouncing his remarks nearly as follows:—“We Yankees, acknowledge that you, British, excel us in many things, but we cannot be beat in Love for the Ladies.” Casting our eyes towards you, we are astonished to observe, and therefore, in conclusion, without desire to exaggerate, and independent of enquiry, should suppose that an amount, approximating to 100 Dollars, was realized by the Ladies' Tea Meeting during the first years of their existence—this was their sacred responsibility—this their exalted honour. He inquired who are those who move the great springs of the relief of the wretched and miserable? The answer was woman. Who visits the schools, the hospital, the hotel, and the prison, and become conversant with misery in all her disgusting forms? The answer was woman. Who protect every weakness, and alleviate every suffering from the cry of the infant orphan to the feebleness and decrepitude of old age? The answer was woman.

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January 7th, 1854.

**CHINA.**  
Extract of a Letter from the Rev. George Piercy, dated Canton, October 8th, 1853.  
POSITION OF THE INSURRECTIONARY MOVEMENT.  
Your earnest and prayerful attention continued towards the “Further East” and I doubt not, our letters are eagerly expected, month after month, as the means of authentic and correct information from the troubled empire. Last dawn in turn with my dear brethren, to send you an item or two more, in connection with my “quarterly letter.” Since the last communication left us, Shanghai has fallen into the hands of the revolutionary party, with comparatively little bloodshed; one high officer alone having been killed by the victorious insurgents. News, telling of the fall of Peking, would not be more than expected here at the present time. With the capture of that city, doubtless, the dynasty will end; whether for the ultimate welfare of the vast population of this empire or not, time alone can determine. We look to the Ruler of nations in strong hope that He will make all things subservient to His own glory, in making China ready for the Gospel of His Son. Up to the present time, Canton remains in peace and allegiance to the present dynasty. How long it may continue so, is very uncertain; for cities are wrested from the authority of the Mandarins, not by attacks from without, but by the rise of a few hundreds or thousands of the populace from within. It is now very evident that the many secret societies which have long troubled the Government, are fully committed to the movement, and a greater or less number of their members are found in every city of the empire; so it appears, that nothing is required but the perfect adjustment of the plan, and then, on some given signal, a body of men assemble, seize the officers, and the work is done. In a copy of the “Watchman,” I see that the Roman Catholics are implicated in the organization of this singular effort to shake off an obnoxious yoke; they may do so earnestly wish it success; but everything goes against the idea that they originated it, or are much concerned in it.

AN INQUIRY.  
A case of considerable interest and encouragement is cheering my heart at the present time; that of an inquirer after truth. For four or five months he has, at different intervals, paid me visits, wishing for parts of the sacred Scriptures. These I have supplied in portions of these last four books at a time, sometimes of one; and each book has created a desire for more. First I put the Gospels into his hands; when he returned he had discovered that they were not the entire New Testament. This was given to him, and led to inquiries for parts of the Old Testament, and he has got nearly one-half of that book. Treatises on Christian subjects, and several tracts, have been carefully read; so that he can converse very intelligently on many of the doctrines of God's love. He has also inquired how he can worship God acceptably, and says he has utterly discarded idolatry. I have had the great pleasure of kneeling with him in private, and trying to teach him practically, as well as theoretically, the nature of prayer. He seems desirous to know more at each interview, often bringing several difficult points for solution. We trust that God will give him such views of himself and of the truth, as will lead to a satisfactory and saving change in his life. May this be the first one our blessed Lord seizes as His own! I am sorry he does not live nearer to us, being from the country.

OPENING OF A SCHOOL.  
After many disappointments, we have opened a little day-school, not exceeding six scholars at present. As we could not commence with the year, the first difficulty was the unwillingness of Chinese parents to send their children to commence at a later period. This year opened after the name of the Gulf Stream, the same warm superficial current is found reflected along the coast of the United States from Florida to New England; and thence this great ocean-river is sent once more through the Atlantic, and poured upon the western shores of Europe. Suppose such a change were to take place in the configuration of the surface of the globe, so as to admit the passage of this current directly across the Pacific, across the existing Isthmus of Panama, or along the base of the Rocky Mountains of North America into the North Sea (a change indefinitely small in comparison with those which have heretofore taken place)—our mountains, which now present to us the passage of the United States coast from Florida to New England; and thence this great ocean-river is sent once more through the Atlantic, and poured upon the western shores of Europe. 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General Intelligence

By the R. M. Steamer. The R. M. Steamer Niagara arrived at this port on Monday morning last. We give below extracts of news:—

Russia and Turkey.—It was on the 29th that France and England sent to St. Petersburg the declaration, in virtue of which the Black Sea is interdicted to every Russian ship of war, that sea being pronounced neutral ground. The English and French Cabinets do not expect to see this intimation favorably received by Russia; and, in fact, they have already had examinations made of the situation of Sebastopol, for the purpose of possibly attacking it, but the reports sent in agree in affirming that it is out of reach of an attack by sea, though not by land. To reach the town, a channel of great length, upwards of three miles, it is said, must be passed up, the sides of which are protected by a most formidable artillery. If, therefore, anything is to be attempted against Sebastopol, it must be by land, which would imply the invasion of the Crimea.

A Vienna correspondent says:—A person who is extremely well informed on this particular subject, yesterday communicated to me the probable plans of Russia. It is hoped at St. Petersburg that the Western Powers may still, for a time, be content to remain inactive spectators of what is occurring in the East; and therefore it is proposed to allow complete autonomy to the defensive in Europe, but to carry on the war with might and main in Asia. Advantage will be taken of the circumstance that no news from the Asiatic side of war can reach Constantinople by water as long as the Russian fleet has the undisputed command of the Black Sea, and it is hoped that by Turkish army in Europe may be completely annihilated before the Western Powers can have agreed to interfere.

Paris, Friday Evening.—It is not to be denied that up to the present moment indirect attempts have been made by the Emperor of Russia to detach the Emperor of the French from the alliance with England, but they have not met with the least encouragement.—Globe. A letter from the Emperor of Russia to the Emperor of the French, in which the Emperor of Russia requests that the Emperor of the French should detach the Emperor of the French from the alliance with England, but they have not met with the least encouragement.—Globe.

Constantinople, 21st Dec. The 22nd announce that the students, excited by some of the Ulema, had assembled to present a petition against the revolution taken by the Government. For a moment disturbances were feared, but an outbreak was prevented. 3000 students had been confined, and all was quiet. Reschid Pacha in the Council, in favour of peace, which the Sultan also desires. The British fleet has received reinforcements, but were still at Beyoot.

The latest letters from the Black Sea state that an epidemic very common in the Crimea, arising from the malaria, is now prevalent at Sebastopol. An Adjutant of the Sultan has been sent with two frigates to Sevria, to prevent the outbreak of cholera, which has been reported to have been in the Crimea. A private letter from Teflis of the 2nd ult. announces Prince Worenzoff had received despatches from St. Petersburg, apprising him that a reinforcement of 3000 men of artillery had been forwarded to him, with directions to carry on the war in Asia with the greatest activity; also two fresh divisions of infantry will be added to his force.

It is said that two considerable cantons will be raised. One of the most important is at Adrianople, the other probably close to Constantinople. A private letter from St. Petersburg, dated 21st ult. says there exists at this moment, in all branches of the public service, a movement and activity, of which there has been no example since 1812. On seeing how the minds and efforts of the entire nation are turned towards war, one would say that Russia thinks herself on the eve of a new invasion. On each day, couriers leave for every part of the empire, or agents set about every where to rouse up the fanaticism and ferocity of the Orthodox population, and to drag the very depths of Asia, and hordes of Kighese, Mongals, and Tartars, and precipitate them on the Hindoo, with the hope of the sack and pillage of the British possessions. The effect of the war in Asia has been less disastrous to the Turks than was reported.—A number of persons implicated in the late disturbance at Constantinople have been sent in exile to Candia.

Private letters from St. Petersburg stated that never had the levy of troops, both in the neighbourhood of St. Petersburg and in Poland, been so extensive or stringent as of late. During the month of December, a corps of 50,000 men was effected in Poland. The corps d'armee, it appears, will not be sent to the seat of war. It is intended for the defence of the country, and as a preparation for ulterior events. The same paper says that Russia is also organizing a Tartar army, to be directed, in the event of war, against the British possessions in India.

The Observer says.—We have just learned from a private source, upon which we have reason to rely, that the Russian Government has given notice to several commercial companies and engineers, interested in Russian Railways, that it is not intended to proceed with these undertakings. In fact, the present with respect to the suspension, and all the men and money required for their construction will be devoted to carrying on the war. We have also been informed on excellent authority, that agents of Russia are at the present moment engaged in this country in search of the best agents for the Russian Government.—Warlike stores for the Russian Government.—Agents have also proceeded to America on a similar mission.

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The Chronicle's Paris correspondent writes that both France and England are now fully agreed upon taking the most efficient measures to coerce Russia. The instructions given to the Admirals are to the effect that they shall stop all Russian ships cruising in the Black Sea, and force them to return to Sebastopol, which port they will not be allowed to leave until the conclusion of a treaty.

The Chronicle's private advice from St. Petersburg, says that the ratifications of the treaty offensive and defensive between Persia and Russia were exchanged on the 18th. Letters from Constantinople, of the 10th, mention an attempt of the Russians to set fire to the allied fleet at the entrance to the Bosphorus. It was reported on Tuesday in Paris, that the English and French Governments had very little hope of a pacific solution of the Eastern question, and were about to make preparations for an expedition to the Baltic early in the spring. Sir Charles Napier was to command the English fleet in that sea. It is said the Czar will not listen to any proposition for peace, but is determined on war.

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Academy Subscription Notice.

Parties residing within the limits of the Nova Scotia West District, who, during the last summer or autumn, became subscribers for Scholarships to that Institution, are for Discharge of their obligations, are hereby informed, that the Vestrymen of the Church are authorized to receive the amount of such subscriptions on their respective Circuits.

A prompt attention to the payment of the first instalment, which is now due, is earnestly requested. Remittances from the Ministers may be made to Messrs. Bell, Anderson & Co., Halifax, or to the Agent.

By order of the Executive Committee, J. McMurRAY, Agent for N. S. West District, Halifax, January 19, 1854.

We received this week a letter signed Alex. Chisholm, Antigonish, announcing the death of Archibald Fisher, Esq., and requesting the Vestrymen of the Church to be authorized to receive the amount of such subscriptions on their respective Circuits.

No. 1 of "The Mount Allison Academic Gazette," neatly printed, quarto size, 12 pages, and containing a variety of interesting and valuable information respecting the Academy, was received. The Gazette is to be issued semi-annually.

Great BARRAGE.—A set of the London Encyclopaedia, 22 vols., half bound in calf, in excellent order, for sale, by the Proprietor, at the Book-Room, and will be disposed of at a very low rate.

A poetical piece from Carleton, St. John, N. B., extending to six pages folio, closely written, is respectfully declined, its length being unsuitable to a weekly journal.

The Rev. Dr. Ralph Warlaw, celebrated in the Unitarian controversy, died at Glasgow, December 17th.

In the memoir of Mrs. Mosher, lately published, the name of her mother has been printed Catherine, and not CAROLINE.

Book-ROOM.—Pared to Barrington, forwarded by Stage.

Letters & Monies Received. (See that your remittances are duly acknowledged.) VOL. VI.

Rev. J. Snowball (additional 20s.—see notice below). C. H. Connell, Esq., Woodstock, Rev. P. Deakin (for Messrs. J. Currier & Co. Mar. 1853, also A. Fowler, Esq. 2s.—in all 25s.). Rev. J. V. Jost (new sub.). Dr. C. C. Hamilton, Cornwallis (for Mr. Leander Newcomb 10s.—in all 25s.). Rev. H. S. H. (for Mr. Campbell, Londonbury (two new sub.). Mr. W. Hamilton, Bay Verte, (old sub.). Mr. Job Tremblin (new sub.). Mr. Nelson Gooden (new sub.). Mr. J. M. Macdonald (new sub.). Mr. J. M. Macdonald (new sub.). Mr. J. M. Macdonald (new sub.).

We think we are justified in saying.—That no other Pill, or remedy for Liver Complaint, has gained so deservedly the reputation now enjoyed by DR. McLANE'S CELEBRATED LIVER PILLS. As an evidence that they will cure, read the following certificate from a lady residing in our own city.

NEW YORK, January 23, 1852. This is to certify that I have had the liver complaint for six years, and never could get any medicine to help me until I commenced using DR. McLANE'S CELEBRATED LIVER PILLS. I can now say to the public, that they have completely cured me, and I do hereby recommend them to all persons afflicted with a diseased liver. They will cure. Try them.

Commercial.

Halifax Markets. Corrected for the "Provincial Freeman" up to Wednesday, January 25th.

Naval, per cwt. 23s. 9d. Flour, per bbl. 29s. 2 1/2 3/4. Prime, per bbl. 29s. 2 1/2 3/4. N. S. per lb. 10d. Butter, Canada, 11d. N. S. per lb. 10d. Coffee, Laguayra, 81s. 4 1/2. Flour, Am. sp. per bbl. 50s. 2 1/2. Canada st. 50s. 2 1/2. Cornmeal, 27s. 6d. Indian Corn, none. Molasses, Musc. per gal. 1s. 6d. 1s. 4d. 1s. 4 1/2d. Pork, Prime, per bbl. 70s. 80s. Sugar, Bright P. C. W. 35s. 6d. 36s. 3/4. Bar. Iron, com. per cwt. 17s. 6d. Sheet " 28s. 2 1/2. Fish, large 17s. 6d. small 15s. 6d. Salmon, " 2. 60s. Mackerel, No. 1. 25s. 2. 25s. 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